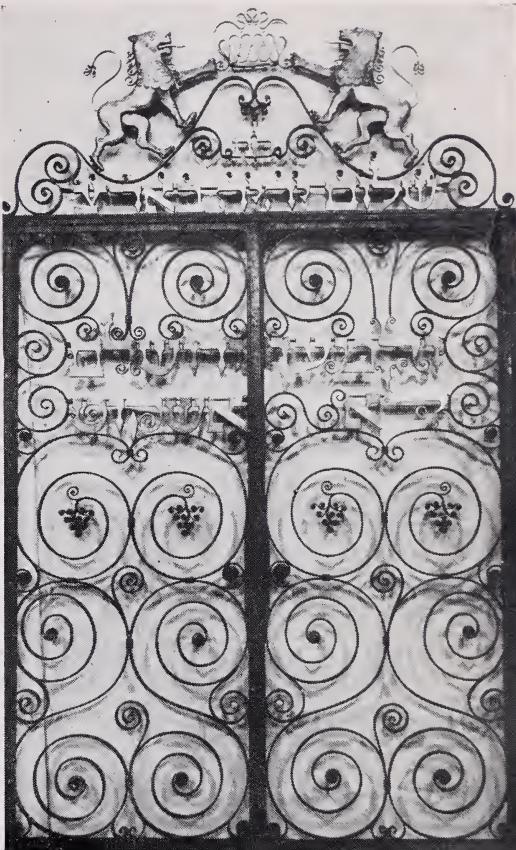


1919 THE 45th ANNIVERSARY OF THE CENTER 1964

Brooklyn Jewish Center Review



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THE JEWS AND INTEGRATION: FURTHER REFLECTIONS

AN EDITORIAL

By WILLIAM I. SIEGEL

ROSH HASHANAH 5725

•

SEPTEMBER 1964

MEDITATION BEFORE KOL NIDRE*

(Prayer by the late Chief Rabbi Abraham Isaac Kook)

Take away my shame,
Lift my anxiety,
Absolve me of my sin
And enable me to pray before Thee
With gladness of heart.
To pursue Thy commandments and Thy Torah
In the joy of holiness.
Grant me
To bring happiness to all Thy children,
To exalt and ennable Thy faithful,
To spread goodness and mercy
And blessing in the world.
Humble the arrogant
Who have tried to pervert me with falsehood
While I sought my happiness in serving Thee.

Save me from weakness
And from faltering
And from every evil trait,
Illumine my eyes
With the light of Thy deliverance.
Help Thy people,
Imbue the heart of Thy people with reverence
And with awe before Thy majesty.
Strengthen them with Thy love,
Guide them to walk in the path of Thy righteousness
Kindle in their hearts
The light of the holiness of this Day of Holiness
And bring them to possess the inheritance
Thou has set for them,
Speedily, speedily, in our time, soon.

Amen.

* From the High Holy Day Prayer Book. Translated and arranged by Rabbi Ben Zion Bokser. Hebrew Publishing Co., New York.

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Join the growing list of members who voluntarily contribute annual family dues of \$100.00 in greater appreciation of the services of the Center.

ABRAHAM MELTZER
Membership Chairman

Brooklyn Jewish Center Review

Vol. XLIII

SEPTEMBER, 1964 — TISHRI, 5725

No. 1

THE JEWS AND INTEGRATION, FURTHER REFLECTIONS

When, on the eve of Rosh Hashanah in the year 5724—1963, we surveyed the state of the Nation, it was to find the United States struggling to achieve a statutory end to the Negro's deprivation of Civil Rights and economic opportunity which had stained the pages of our history following the Civil War. The historic school-integration decision of the Supreme Court in 1954 was, as judicial fiat, a key to the opening door of equality in education, but in itself did not and could not do more than lay out guidelines for the future. Even in this limited field of the relationship of the Negro to American life, it was a supreme necessity that Congress should enact, and the Executive thereafter enforce, a broad program of educational equality and opportunity which by its effectuation would prepare this and future generations of American Negroes for life's struggles and satisfactions. Another face of the coin—full political and economic equality—urgently required the platform of statute law to give the Negro that springboard which alone would enable him, with some hopeful degree of speed, to emerge from the abysmal poverty to which denied opportunity had so long shackled him.

We then wrote* that it was the special obligation of American Jewry to exert itself mightily in the struggle to assure the enactment of the Civil Rights law.

In 1964 that purpose was achieved. The Civil Rights bill is now the law of the land, having been enacted by

a national consensus from which only the representatives of the old Confederacy were excepted. But it would be blind delusion to perceive in this new law the coming of the Millenium. The same intransigence which motivated southern opposition to the bill now animates southern resistance to the law. Almost daily there occur episodes of violence which have now reached the ultimate tragedy of murder.

It is an axiom of history that a determined minority can for long—for far too long—thwart the will of an apathetic and unorganized majority. What, then, is necessary in order that the prescription of the Civil Rights Law shall become in reality the remedy of the disease of intolerance, bigotry, race-hatred and inequality? How shall we translate theoretical equality in law into actual equality in fact? There is obviously no one answer to this, which is the basic question of American life today. Into the solution must come many answers. These are, broadly stated: equal employment opportunity, equal educational opportunity at all levels, equal practise of political rights: in short, equality as intended and guaranteed by the Declaration of Independence, the Constitution and the Civil Rights law.

The underlying prerequisite to all these *desiderata* must therefore be a fundamental dedication to the purpose of achieving equality. Law on the statute books is but a dead letter when the people of a community will not demand of officialdom that enforcement which alone gives life to Law.

This is the primary and inescapable moral obligation of the entire American people. It is the touchstone whereby we shall test the reality of American democracy. The Jews of America share in this obligation by reason of their very citizenship itself. At the same time we Jews have a special obligation which springs from our history and which in a real sense is the reason for our being and our perseverance as a People. Ourselves for so many centuries the victim of persecution, we are at the same time eternal witness to the Brotherhood of Man and the Fatherhood of God. We, who ages ago hung our harps on the trees of Babylon and wept in the desert and desolation of our sufferings, have nevertheless never despaired of our eventual redemption. That which we have demanded of History as our portion is no less the portion of every despised and persecuted human being.

It is therefore incumbent upon us, as a divine decree, that in the years which are to follow, we American Jews, regardless of difficulty and danger, and in disregard of the counsels of those who by questioning deny that they are their brother's keepers, shall stand in the forefront of this struggle. Only thus shall we be worthy of our heritage.

WILLIAM I. SIEGEL

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* Brooklyn Jewish Center Review, Sept. 1963.

FRANK SCHAEFFER

A MEMORIAL TRIBUTE

By RABBI BENJAMIN Z. KREITMAN

THERE was an extraordinary appropriateness when Frank Schaeffer would walk into the Synagogue on Sabbath morning. As he entered there was always a beam of pride on his face and a sprightly step as he came close to his own pew. For Frank Schaeffer this Center and its Synagogue and all that it meant were a part of his life and being. If there was ever a man who was totally identified with an institution, it was Frank Schaeffer in his identification with the Center. The beaming smile on his face meant his joy in being able to be at the services; his sprightly step was evidence of his great desire to be evermore a part of this institution that he loved.

Frank Schaeffer brought to this identification of himself with his institution a background of intensive Jewish training and a profound concern for the well-being of the community. His knowledge and familiarity with the people who were responsible for the building of the Jewish community of Brooklyn, and particularly of the Center, was legendary. It was a part of that all embracing love that he had for human beings. The Center and the Synagogue therefore epitomized for Frank his human concern, his love for Judaism and his

hopes and ambitions. We can fittingly apply to Frank the words of the 84th psalm:

'How lovely is thy dwelling-place,
O Lord of hosts!

My spirit longs and pines
for the courts of the Lord.

My heart and my flesh give a shout
of joy
for the living God!"

The psalmist then concludes with words that are familiar to everyone who comes within the precincts of the Synagogue:

"Ashrei yoshev bethecha
Od yehallucha selah—

How happy are those who dwell in
Thy house, ever praising Thee!"

This was Frank Schaeffer's great happiness, to dwell in this House of the Lord, the Brooklyn Jewish Center. He sought to share that happiness with his beloved wife and family and his great host of friends.

Though he no longer, in bodily form, enters our Synagogue on Sabbath morning, yet we continue to feel his presence. In the words of the psalmist we just noted, he is there with us "ever praising Thee!"

As they grew to manhood we behold these qualities with even greater clarity. When Jacob was compelled by circumstances to engage in some of life's struggles, it was not to his taste. He yearned to return to his previous peaceful pursuits, back to the tents, the mythical academies of Shem and Eber. Esau seemed to enjoy all the more as he grew in years the struggles, the conflicts and the hunt. Jacob really didn't care about the first blessing that would come from the lips of his father, Isaac, thereby giving him primacy in the household and eventually making him the Patriarch. He had a legal right to this primacy, for Esau had sold him his birthright for a mess of pottage. But Jacob knew that this primacy would involve him in a struggle for power with Esau and even with other families and tribes. It was his mother, Rebecca, with an intuition reserved only for the feminine heart, who insisted that Jacob obtain the first blessing. Though the law was on his side, Jacob did not want to engage in a struggle with Esau. And so he fled into the desert.

Jacob resumed his journey and came to the land of the Easterners, whence he found his way to the home of his mother's brother, Laban. Laban welcomed him, gave him food, shelter and protection, and set him to work in managing his flocks. Laban, the Aramean, was a man of cunning who bothered little with moral principles, particularly when they limited his material gain. Deceiving Jacob in his request for the hand of Rachel in marriage, Laban continued to deceive Jacob and exploit him unmercifully even when he was wedded to both Laban's daughters, Rachel and Leah. Jacob, however, managed through his own skills and talents to amass some riches to provide for his growing family. But Jacob, the man of peace, did not rebel against Laban nor even protest over his treatment. When the time came for Jacob to return to land and home, he gathered his family and his belongings and he fled into the night. Laban pursued him as if he were a thief, but Jacob not wanting to fight, appeased his father-in-law and made peace with him. A "mound of testimony" served as a tangible witness to this peace treaty.

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THE ESCAPE TO LIFE

THE JEWISH VIEW OF ACTIVISM

A Sermon on the Sidrah Toledot

By Rabbi Benjamin Z. Kreitman

Thus the Bible describes the physical characteristics of the twin brothers, Jacob and Esau. Esau had a ruddy complexion and his body was covered by a hairy mantle; he moved about with a restless vigor. Jacob on the other hand was pale and smooth of skin, timid and quiet. As they grew into adolescence we find that their appearance testified to their inner nature. Esau was the rugged outdoorsman, relishing the hunt, unafraid of danger, even inviting the fight. Today we would classify him as an extreme extrovert. Jacob was

withdrawn, mild of manner and peaceful in his pursuits. His ways of a serious minded student. And so the Sages interpret the passage "making his home in tents," to be the tents of study, the academies of Shem and of Eber. It is as if the world was divided up into two parts. Esau took the great outdoors with its adventure and hazards, with its strife and fight; and Jacob withdrew to the ivory tower, with its peace and quiet, with its books and the promise of uninterrupted study.

I CAN think of no more appropriate or fitting words to serve as an introduction to any eulogy of our martyred president, John Fitzgerald Kennedy, than the lines written by our poet laureate, Chaim Nachman Bialik, the greatest Hebrew poet produced by the Jewish people in the last 800 years. He wrote these lines in 1904 when he was only 32 years old. Already then he was absorbed with thoughts of death, which alas, came to him early in middle age. He called his poem *Acharay Mosi*—"When I Am Dead."

*Haya ish, ureu enenu od
Kodem zmano met ha'ish hazeh
Veshirat chayav b'emtza nifsakah.*

"When I am dead, mourn thus for me and say:

There was a man, and behold he is no more.

Before his time he passed away

And the song of his life was suddenly put to an end."

How fittingly these words apply to our own martyred president. *The song of his life was suddenly put to an end!*

We are now in the midst of the Thanksgiving holiday—a season which should have been, and could have been, a season of rejoicing. We could indeed have rejoiced and been thankful to God for the remarkable progress America has made, for the great material prosperity that she enjoys, for her achievements in the field of science and technology, and, above all for the reputation America has won among all peoples, as the leader of the democratic nations of the world. I say, we could have rejoiced in this thought, but alas, the rejoicing has turned into grief and into sorrow. Paraphrasing the words in the Midrash, spoken by the rabbis evidently on a festival immediately following the destruction of the Temple in Jerusalem, we too, can say: "Had we been worthy, then we would have read the words, *elu mo'a'de Hashem*, 'These are the festivals of God, but now that we have proven ourselves unworthy, we read the words: *al elah ani bochiah*, 'For this I weep and I mourn.'

In the Torah lesson read last Sabbath, the Sabbath following the as-

JOHN F. KENNEDY

We are still in the year of mourning for our martyred President Kennedy. We thought it fitting, therefore, to include in this High Holy Day issue of our Review this Memorial Tribute preached by Rabbi Israel H. Levinthal on Sabbath morning, November 30, 1963, just a week after the President's lamented death. It is particularly fitting to remember him and his tragic death before the day of Atonement, when, in our service we include a special prayer: *ele ezkera*, "These, I Remember!" recalling the tragic martyrdom of many of our people's great sages and heroes.

A MEMORIAL TRIBUTE*

by RABBI ISRAEL H. LEVINTHAL

sassination of President Kennedy, the opening words were *Vayetsay Yaakov*, "Jacob departed from his land." The rabbis make a striking observation on these words, "*Jacob departed*." They tell us that as long as a great man, a *tzadik*, a righteous man, lives in the community, *hu zivah, hu hadareh*, "he is its luster, its pride and its glory." But when the great man departs from the community, *panah zivah panah hadarah*, "its pride, its glory and its luster also depart." I think all of us feel keenly the meaning of these words in the departure of President Kennedy—the pride, the luster, the glory of America has departed!

All of us can truthfully utter the words pronounced by King David when he heard of the death of his favorite chieftain, Abner: "Do you not know that a prince and a great man has fallen this day?" It is not only that a president has gone, one holding a princely office, the highest office conferred by the American people; it is not only a *nasi*, a prince, who has died, but a *gadol*—"a great man" has passed away, a man possessing all the elements of genuine greatness.

In my recently published book of sermons, "Judaism Speaks to the Modern World," I included one that I promised a few Sabbaths following President Kennedy's inauguration. I called it, "The Youthful Kennedy and the Youthfulness of Joseph." I recall that when I presented the manuscript to the publishers and had my first interview with a member of the editorial staff, he remarked that perhaps it would be wise for me to omit this sermon on Kennedy. He said, "It is dangerous to include a chapter on a living person, especially so, since you

speak of him in such high praise. One never knows what may happen a month hence, or a year hence, or two years hence. He might undergo such a change in his actions and reactions that you may find fault, instead of praise, for him." Somehow I had the courage of my conviction and I insisted that this sermon be included. He yielded to my insistence and today I am thankful to God that I had the wisdom, which God alone gave me at that moment, to resist the temptation of that argument. Somehow, I felt convinced that the tribute I paid Kennedy in that sermon, would be true of him as long as he would live. In that sermon I spoke of his youthfulness and I recalled that during the political campaign preceding the election, his opponents emphasized his youth. In fact, in one of the sessions of the strategy committee of his opposing political party, they issued an order to all the campaign speakers that when the name "Kennedy" was mentioned, they were not to speak of him as "Senator Kennedy" or as the "Candidate Kennedy," but as the *youthful Kennedy*; thus, by emphasizing his youth it would be inferred that he lacked the experience necessary for one to hold such a high office.

And I recalled the incident in the life of Joseph, the Biblical character. You remember the story, how he was imprisoned in Egypt and while there how he interpreted the dreams of the butler and the baker. And when soon after none of the wise men of Egypt could interpret Pharaoh's dreams, how the butler approached Pharaoh and said to him: "There was a *naar Ivri*—a Hebrew young man in prison when I was there and he interpreted my dreams. Perhaps he can interpret yours." And the rabbis wisely remark

* Preached on Sabbath morning, November 30, 1963.

that the butler pointed out that Joseph was a *naar*—"a young man"—in a derogatory sense as if to say: "he is young and not really fitting, but give him a chance." Pharaoh, however, immediately could discern that while Joseph was young, he had great knowledge and great wisdom. And then the Bible proceeds to relate how in the procession through the streets of Egypt, when Pharaoh made him vice-ruler, all the people hailed Joseph with the word *avrech*. The English translations of our Bible do not even attempt to translate the word. What does that strange word mean? Biblical scholars offer various suggestions, but the rabbis say that this word *avrech* is a combination of two words—*av rach*, "he was *av b'chachmah*"—a sage in wisdom but *rach b'shanim*, young and tender in years." The people of Egypt sensed those qualities in Joseph, and the American people sensed those qualities in John F. Kennedy when they elected him to the presidency. He was *rach b'shanim*—"young in years"—the youngest man ever to enter the White House as president, but *av b'chachmah*—"a sage in wisdom." He possessed the blessings of youth and represented the finest characteristics that we associate with youth. He possessed the spirit, the daring, and the courage of youth—all the elements essential to make a great leader; but above all, he possessed the vision of youth and the thinking of youth that is so necessary for the success of our country. In his last address delivered in Houston Texas on that fatal trip, he quoted the following verses from the Bible which he loved so much and from which he derived so much inspiration: "Your old men shall dream dreams; your young men shall see visions, for where there is no vision, people perish." He had the visions of youth, but, as I said, he was not just young. He had that happy combination of a youthful spirit and *av b'chachmah*—"the wisdom of a sage."

Nay, more. He had the two-fold wisdom which Jewish teaching emphasizes. There is an interesting passage in the rabbinic literature commenting on the words in the Book of Job: "Where is wisdom to be found?" One rabbi answers the question, *b'rach*, "The source of wisdom is in the mind." A second rabbi says, "No,

the answer is *b'lev*—the real wisdom is to be found in the heart." In this, too, Kennedy was uniquely blessed in that he possessed both types of wisdom. He had the wisdom of the *rosh*—"the wisdom of the mind." He was a true intellectual, perhaps the most intellectual president to sit in the White House in many a year. He had a keen and brilliant mind, well versed in literature, in the arts and in the science. He possessed a great appreciation of culture. That is the reason he became the idol of all the intellectuals in our country. He was one of them. His skill and style of writing won for him the Pulitzer prize in literature. He had all the gifts of the *chachmah b'rosh*—"the wisdom of the mind." But he had also, what the second rabbi felt was the source of true wisdom—the *chachmah of the lev*—"the wisdom of the heart." Indeed, that was one of his greatest attributes—his humanity and his love for people. And it is the more remarkable since he did not stem from the masses. He came from a family of great wealth and great social position, yet his heart beat in sympathy for the masses, for the downtrodden and for the helpless of all mankind. He had great understanding of the ordinary man and, above all, he could actually feel the yearning of the masses. He was sensitive to their needs. He had a passion for social justice and social righteousness. In that sense he was a true disciple of the ancient prophets. The Bishop who delivered the funeral oration was wise in choosing Kennedy's own words to express his greatness by citing Kennedy's quotations from the Bible. And it is remarkable to note that though this occurred in a Catholic Cathedral, spoken by a Catholic Bishop, that all the references, with the exception of one, were taken from the Prophets and the Psalmists of what they call the Old Testament, because Kennedy was deeply absorbed in the words of the Prophets and he loved the truths which the Prophets expounded.

His great effort in behalf of civil rights was not so much the result of the wisdom of his mind. Had he used the wisdom of his mind alone he would have had to weigh the problem as to whether it would have been politically feasible. But it came from the wisdom of his heart. He knew that he would make enemies.

He knew that in the forthcoming election he would lose many votes particularly in the South—votes that he would need for re-election; but his wisdom of the heart overpowered the wisdom of mind.

His work in behalf of international peace also came from the wisdom of his heart. He knew the meaning of war from experience. He had played an important role in the last war where he showed remarkable heroism—the greatest courage that any soldier can contribute; but he knew, too, because of that experience, that war is hell and he wished to avoid the world turning into another conflagration.

And it was that combination of mind and heart that helped him to meet and resolve the great problems that faced America in his day. How brilliantly he handled the Cuban situation! There were loud voices throughout the land crying out for an invasion of Cuba by our armed forces. And though he possessed the daring and courage of youth, the wisdom of his mind controlled his daring and, as a result of his brilliant strategy, the threatened Third World War was avoided.

Getting Khruschev to agree to the atom test ban was another remarkable achievement. In that achievement too, we saw the wisdom of his heart superseding the wisdom of his mind.

That he should have fallen at the peak of his career, *kodem zmano*, before his time, is not the guilt of the assassin alone, my friends. We whitewash our guilt when we say it was the crime of the man who fired the fatal shot. No! We are all guilty. Particularly guilty are those occupying high political office in so many states of this land who, instead of trying to lift up the masses to higher ideals and higher thoughts, stoop to their level and make use of the hatred that fills their hearts by kindling the passions of the ignorant and prejudiced, so that such acts of violence become the natural follow-up of the pronouncements and teachings they have spewed. We are all guilty—you and I—for permitting and encouraging these extremists from the left and from the right, to spread their gospel of hatred and, by our indifference and inaction, encouraging these resultant crimes.

What a tragedy for the world his passing is! He had yet so much to do and he could have accomplished so much. Evidently God thought otherwise. There is an interesting passage in the Talmud that I would like to interpret for you because I think it is one of the most remarkable passages in our entire literature. There is a reported dialogue between King David and God. David asked God: "Tell me, O God, my end. When am I going to die?" And God answered him, "You will die on the Sabbath." And David had the temerity to contradict God by saying: "I will die in the very beginning of the week—not on the Sabbath but on the first day of the week!" And then the Talmud concludes the discussion by saying that David did die on the Sabbath! Now, what is the meaning of this legend? It is a legend of course, but that is the way the rabbis of old expressed their philosophy of life. David wanted to evaluate his own life and God said to him: "You have accomplished enough for one human being. You are going to die on the Sabbath. After a life of great achievement, toiling hard all the time, you will go to that Sabbath of rest which you now so richly deserve." But David replied, "I will die in the very beginning of the week for I have yet so much more to do. I have planned for so much more. I need and want so much more to achieve!" But God said: "You have done enough for one human being. You are now entitled to your rest." And the Talmud concludes the story—David did die on the Sabbath!

I think that this legend of David applies to President Kennedy as well. He died, literally as the Sabbath day was approaching—just a few hours before we kindled our Sabbath lights—dramatically symbolizing the truth of this Talmudic tale. He toiled hard; he worked hard; he achieved so much for one human being. He is now entitled to his rest—to his eternal Sabbath of rest. It was a full life and a rich life. But if his life is to have any meaning for America, then we have to take his life as a symbol and as a challenge. It is for us to carry on what he so beautifully began. In his own words we must remember: "In your hands, my fellow-citizens, more than in mine, will rest the final success or failure of our cause." In your hands and in mine,

not only his, will rest the pride of success or the failure of the American dream.

I want to conclude by again referring to King David, the hero of the Jewish people. When King David died, the Bible records his death in these strange words: *Vayishkav David im avotav*—"And David slept with his fathers." The rabbis asked a pertinent question: "Why does not the Bible say as it says of all other men, *Vayamat David*, "And David died." Why does it use the expression "He slept with his fathers?" And they have a beautiful answer. They say that King David really did not die. His body was laid in the grave, but he lives on because David left a son,

Solomon, who brought fruition to his plans and carried out his ideals. David wanted to build a Temple to God; but he could not realize that dream—that vision. And because he left his son Solomon who did fulfill his father's dream, David did not really die; he sleeps with his fathers! I think we have it in our power to have it said that President Kennedy did not die; that he sleeps with his fathers—if you and I, and if all the American people will strive wholeheartedly to fulfill his vision and his dream—to build a Temple of American life, a Temple of national and international peace and brotherhood, a Temple that shall bring glory to America and blessedness to all mankind!

JOHN F. KENNEDY . . . IN TRIBUTE

He stood erect, with youthful smile—
Wise far beyond his years;
His words instilled in young and old
The strength to conquer fears.

He gave his heart and soul to aid
Mankind in time of strife,
And then, as if 'twas not enough,
He gave his only life!

Whisked from our arms, he left his mark
Upon the Nation's heart;
Heaven wept, also—tears and rain
Could scarce be told apart.

Of what great magnitude, his life,
That from lands far-and-wide
Came leaders, shedding differences
To stand, bowed, side by side!

All grieved alike, despite their creed
Or color of their skin;
He proved in death, his theme in life:
That all men are akin.

He has not lived—nor died—in vain;
Though all too brief his stay,
Our lives have surely been enriched
Because he passed our way.

His voice, though stilled, can yet be heard
In freedom's vibrant song,
Echoing hope's eternal plea
That Right shall conquer Wrong.

For, like the sun which disappears
Behind the clouds at night,
Great men are never really gone
But only out of sight.

MARILYN KRANTZ

Miss Krantz was awarded First Prize for this poem in a poetry contest sponsored by the Philadelphia Regional Writer's Conference.



NEWS OF THE CENTER

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5725, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5725 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevu!

Emanuel Cohen, *President*

Dr. Moses Spatt, *Hon. President*

Hon. Maurice Bernhardt, *Vice-Pres.*

Harry Leventhal, *Vice-President*

Julius Kushner, *Treasurer*

David Goodstein, *Hon. Treasurer*

Abraham M. Lindenbaum,
Secretary

Harry Blickstein, *Hon. Secretary*

From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

DAVID M. GOLD,
Executive Director.

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to

all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5724 and hopes for an even more successful season in 5725.

With best wishes for a *Shana Tova Umesuka.*

Mrs. Herman Soloway, *President*

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Recording Secretaries

Mrs. Julius Dan, *Social Secy.*

Mrs. Benjamin Wisner, *Corr. Secy.*

From the Men's Club

The year 5725 will be a hallmark in our short history. It marks the end of our sabbatical year and puts us on the threshold of a new and more active period. We invite all to participate in our expanded program during this New Year and the years to come.

To all of our members, their families and friends we extend our best wishes for a healthy and happy year of peace. May we be inscribed in the book of life.

Louis Kramer, *President*

Theodore D. Ostrow, *Hon. Pres.*

Murry Greenberg, Robert Gutchman, Dr. Jules Kahn, Robert A. Morse, Dr. Milton Schiff, *Vice-Presidents*

Abraham Meltzer, *Secretary*

Hugh Greenberg, *Treasurer*

Max Crawford, *Official Host*

SABBATH WORSHIP

Week of August 28

Kindling of Candles: 7:16 P.M.
Services: 6:00 P.M.

SABBATH MORNING SERVICES
August 29 - 8:15 A.M.

Sidrah: "Kee Tavo"
Deuteronomy: 26:1-29:8
Prophets: Isaiah 60:1-22

RABBI KREITMAN
will preach

SLICOTH SERVICES

SAT. AUG. 29th, MIDNIGHT
Conducted by

CANTOR WILLIAM SAULER
and the Center Choir

Directed by
Mr. Jack Goldstein

SAT. LATE AND DAILY

Minha Services: 7:25 P.M.
Followed by Maariv

DAILY SERVICES:
Mornings: Monday through Friday
7:00 and 8:00 A.M.

Sunday mornings: 8:30 A.M.
(one minyan)

Holiday Gym Schedule

The Gym and Baths Department will be closed on Monday and Tuesday, September 7 and 8 for the Rosh Hashanah holiday and will reopen on Wednesday afternoon, September 9 at 3:00 o'clock for men. On Tuesday, September 15 (Erev Yom Kippur) the department will be open for men and boys from 12-3 P.M.; will be closed Wednesday, September 16 and reopen Thursday, September 17 for women at 10 A.M.

HIGH HOLY DAYS SERVICES

MAIN SYNAGOGUE

AUDITORIUM

Rosh Hashanah

Services for Rosh Hashanah will be held on Sunday and Monday evenings, September 6 and 7 at 7:15 o'clock; on Monday and Tuesday mornings, September 7 and 8, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded on September 8 at 10:10 A.M. All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Tuesday evening, September 15, at 7:00 o'clock.

Yom Kippur services will begin on Wednesday morning, September 16, at 8:30 o'clock. The Yizkor service will be held at 11:45 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Kreitman will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Jack Goldstein.

Rosh Hashanah

Rosh Hashanah services will be held in the Auditorium Sunday and Monday evenings, September 6 and 7, at 7:15 P.M. and on Monday and Tuesday mornings, September 7 and 8, at 7:30 A.M. Rev. Bernard Gwirtz will officiate.

Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Mr. Max I. Cohen on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur. Rabbi Kreitman will preach after the Yizkor services.

Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services — Tuesday evening, September 15, at 7:00 P.M.

Yom Kippur Services — Wednesday, September 16, will begin at 8:30 A.M., Torah Reading will be at 10:45 A.M., Yizkor services will begin at 11:45 A.M., Musaf services will start at 12:15 P.M. Study Session 2:30 P.M., Minha services will be held at 4:30 P.M. The sermon will be delivered at 5:30 P.M. Neilah services will begin at 6:00 P.M.

Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Sunday and Monday evenings, September 6 and 7 at 6:58 P.M.

On Tuesday evening, September 15, (Kol Nidre Eve) candles will be lit at 6:41 P.M.

Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, September 16, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Monday and Tuesday, September 7 and 8, at 10:00 A.M.

The Kol Nidre services will be held on Tuesday evening, September 15, at 7:00 o'clock.

The services on Yom Kippur will be held Wednesday morning, September 16, at 10:00 A.M. and 5:00 P.M.

Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

Sisterhood Gift to Center

After the closing Board Meeting the President of the Sisterhood, Mrs. Herman Soloway, presented a special Sisterhood gift of \$500 to the Center to be credited towards the Hebrew School Scholarship Fund. This check is in addition to the major Sisterhood gifts during the past year. Our thanks to all the Sisterhood ladies for their efforts.

Men's Club Gift to Center

At the closing breakfast of the Men's Club held Sunday morning May 31, Lou Kramer presented a check in the amount of \$2,000 to Mr. Emanuel Cohen, Center President, as an additional contribution of the Men's Club towards the maintenance of the Center. We extend our thanks to the Men's Club, and wish them continued success in their many endeavors.

Acknowledgement of Gifts

We acknowledge with thanks receipt of contributions from the following:

Prayer Books and Bibles

Employees of Arch-Bilt Container Corporation, in memory of Frank Schaeffer.

Mrs. David Goldswig, in memory of her beloved father, Morton Klinghoffer.

Mr. and Mrs. Mervin Hurwitz, in honor of their son's marriage.

Mr. and Mrs. Barney Ostrow, in honor of son's Bar Mitzvah.

Mrs. Lillian Podell.

Synagogue Book Racks

Adult League.

Mr. and Mrs. Max Goldberg.

Mr. and Mrs. Jacob Hoffman.

Mr. and Mrs. Jack Sterman.

Hebrew Scholarship Fund in Memory of Frank Schaeffer

Dr. and Mrs. Harry Berman.

Mr. and Mrs. Philip L. Dworetz, Federal Fibre Corp.

Mr. and Mrs. Samuel Gartenberg.

Mr. and Mrs. Herman Goldsmith.

Mr. and Mrs. Harold Halperin.

Dr. and Mrs. Irving Horowitz.

Mr. and Mrs. James J. Jackman.

Loyal League of Girls High School.

Office Staff, Brooklyn Jewish Center.

Abraham E. Ratner.

Mr. and Mrs. Joel Rothstein.

Mr. and Mrs. Abraham Weisbrod.

Faculty of Girls High School.

Mrs. Mae Weiss and Mrs. Elsie Straucher.

Synagogue Maintenance

Maurice J. Albert, for mother's yahrzeit.

Mr. A. D. Allen, in thankfulness of successful surgery performed on a close relative.

Dr. and Mrs. I. H. Aronow, in memory of parents.

Edna and Lillian Drozin, in memory of parents, Abraham and Esther Drozin.

Lillian Drozin, in memory of husband, Bernard S. Kantrowitz.

Mr. and Mrs. Irving Edelson, in memory of Herman Friedland.

Mrs. Mary Frommer, in memory of beloved husband and dear father of Bill and Paul.

Mr. and Mrs. Samuel Gallant, in honor of daughter's graduation and in memory of mother.

Mr. and Mrs. Saul Graff, in memory of Mr. Jacob H. Cohen, father of Mrs. Abe Gellis.

Mr. and Mrs. Joseph Hirschfeld, in thankfulness of Mr. Hirschfeld's recovery.

Mrs. Estelle Kuhn, yahrzeit for beloved husband.

Mr. Joseph J. Krimsky, for mother's yahrzeit.

Mrs. Lilian M. Lowenfeld, in memory of beloved husband.

Mr. Mortimer P. Lowenfeld, yahrzeit for beloved father.

Mrs. Arthur Lyons, in honor of father, Meyer Abrams, for Father's Day.

Mrs. Pauline Morganstern, yahrzeit for son.

Mr. Joseph Omansky for yizkor.

Mrs. Joseph Posniack, in memory of beloved husband.

Mr. and Mrs. David H. Schatzow; and Mr. Louis Shocket, in memory of Leonard Schneider, brother of Mrs. Ann Kerbs and Mrs. Cynthia Takifman.

Mr. Martin Schweitzer, for naming of baby.

Mr. and Mrs. Abraham Skeer, in honor of daughter Elaine's marriage and son Martin receiving his Ph.D. at Carnegie Institute of Technology.

Mr. C. Stekolchik for yizkor.

Mr. and Mrs. Milton E. Streger, in honor of son's Aufruf.

Graduations and Awards

Mr. William Caplow, son of Mr. and Mrs. Max Caplow, was awarded the Brooklyn College Alumni Scholarship for a year's study at the University of Paris during his Junior year.

Miss Geraldine Ruth Greenberg, daughter of Mr. and Mrs. Murry Greenberg, was graduated from Brooklyn College with honors in Education.

James Korsten, son of Dr. and Mrs. Adolf Kornstein, was graduated from Downstate Medical Center, Magna Cum Laude receiving his M.D. degree, and will interne at Mt. Sinai Hospital.

Martin Skeer, son of Mr. and Mrs. Abraham Skeer received the degree of Ph.D. from Carnegie Institute of Technology.

Miss Libby Ann Schatzow, daughter of Mr. and Mrs. David H. Schatzow, was graduated from the Adelphi Academy.

Condolences

Our heartfelt condolences are extended to:

Mrs. Frank G. Bass of 296 Schenectady Avenue, on the loss of her beloved brother, Mr. Morris Golobe, on July 1.

Mr. Maurice Rosenwasser of 41 Eastern Parkway, on the passing of his beloved sister, Mrs. Kate Bernstein of Los Angeles, Cal., on June 17, 1964.

Congratulations

Heartiest congratulations are extended to:

Mr. and Mrs. Hyman Kaplan of 520 Crown Street, on the marriage of their son, Jay Steven, to Miss Jean Klarberg, on June 27.

Dr. and Mrs. Adolf Kellerman of 250 Crown Street, on the marriage of their son, Dr. James Korsten to Miss Phyllis Wess, on June 14.

Mr. Morris Reich of 1060 Union Street, on his marriage to Mrs. Pearl Friedman on June 18.

Hon. and Mrs. William I. Siegel of 706 Eastern Parkway, on the Bar Mitzvah of their grandson, Daniel M. Brody of Indiana, Pa., on June 12.

Mr. and Mrs. Abraham Skeer of 2 Stoddard Place, on the marriage of their daughter, Elaine, to Mr. Allan Coplin at the Center on June 7.

A New Year Check List for You

Have you taken care of your

/ Membership Dues?

/ Hebrew School Fees?

/ Endowment Fund Pledge?

/ High Holy Day Tickets?

If not, please do so now! Thank you.

In Memoriam

We announce with mournful sorrow the passing of

Mr. Philip Palusky, one of the Center's founders and a member of our Honorary Governing Board of 1166 Eastern Parkway, on June 17, 1964.

Mr. Frank Schaeffer, our revered Vice President and member of long standing of 20 Plaza Street, on June 22, 1964.

Dr. Samuel M. Podvoll of 519 Lefferts Avenue, on June 30, 1964.

Mr. Samuel Lepko of 214-18 86th Avenue, Hollis, L. I., on July 11, 1964.

Mrs. Irene Pollack Ginsberg a member of long standing of 1564 East 14th Street, on July 14, 1964.

Mr. Sol Levin of 347 New York Avenue, on August 2, 1964.

The Brooklyn Jewish Center extends its most heartfelt condolences to bereaved families.

ROSH HASHANAH GREETINGS

*New Year Greetings to Our
Friends at the Center*

Dr. and Mrs.

IRVING HOROWITZ

STEVEN and ERNEST

10 Plaza Street

A Very Happy

New Year

FROM

MR. and MRS.

EDWARD ISAACS

80 PARK AVENUE

NEW YORK CITY

*Best Wishes for a
Happy New Year*

FROM

MR. MORRIS SMERLING

135 Eastern Parkway

MR. and MRS. EMANUEL COHEN

and FAMILY

10 Plaza Street

A Happy New Year

DR. and MRS. DAVID FARBER

and FAMILY

135 Eastern Parkway

FANNY and NATHANIEL H. JACKSON

35 Sutton Place

New York 22, N. Y.

לשנה טובה תכנתנו

MR. and MRS. ISRAEL KRAMER

430 Shore Road

Long Beach, N. Y.

MR. MILTON KRAMER

180 Prospect Place

A Happy New Year

MR. and MRS. JULIUS KUSHNER

and FAMILY

798 Montgomery Street

MR. and MRS. ISRAEL ROGOSIN

לשנה טובה תכתבו

HON. JOSEPH A. SOLOVEI

1363 President Street

DR. and MRS. MOSES SPATT

and FAMILY

505 Eastern Parkway

A Happy New Year

EASTERN PARKWAY ZIONIST
DISTRICT No. 14

DR. MILTON SCHIFF,
President

HON. MAURICE BERNHARDT,
Chairman of the Board

DR. and MRS.
MILTON F. GITLIN
and SONS STUART and JOSHUA
3500 Snyder Avenue

MR. and MRS.
SIDNEY GOLDBLATT
110 East End Avenue
New York, N. Y.

לשנה טובת תכתבו

MRS.
JACOB L. HOLTZMANN

DR. and MRS.
FELIX F. HOROWITZ
LENORE and LARRY
1712 Ditmas Avenue

MRS. EVA S. HOROWITZ

LOUIS AND SYLVIA B. KRAMER

20 Plaza Street

MISS DORA LEAKS

152 Quincy Street

A Happy New Year

MR. and MRS.

ABRAHAM M. LINDENBAUM

706 Eastern Parkway

MR. and MRS.

THEODORE D. OSTROW

135 Eastern Parkway

MR. and MRS.

NATHAN A. POLAN

25 Eastern Parkway

MR. and MRS.

LAWRENCE SCHIFF

135 Eastern Parkway

לשנה טובה תכתבו

MR. and MRS.

SAMUEL A. SCHNEIDER

231 Beach 147th Street

Neponsit, L. I.

MR. and MRS.

NATHAN D. SHAPIRO

135 Eastern Parkway

MR. and MRS.

EDWARD WAGNER

400 Ocean Avenue

MRS.

MINNIE WEINBERG AND FAMILY

250 Crown Street

A Happy New Year

MRS. HYMAN AARON

CHILDREN and GRANDCHILDREN

30 Ocean Parkway

MR. and MRS.

MEYER ABRAMS

150 Crown Street

MR.

MURRAY BAUM

and his Orchestra

ESTHER AND MAX BALLAS

1740 Ocean Avenue

HON. and MRS.

GEORGE J. BELDOCK

DR. and MRS.

HARRY BERMAN

1408 President Street

לשנה טוביה תכטבו

MR. CHARLES BLACHER

and FAMILY

Hotel Granada

MR. and MRS.

BEN BOOTH

and FAMILY

415 Argyle Road

MRS. MAX DANNENBERG

1349 President Street

MRS. HARRY A. FREEDMAN
CHILDREN and GRANDCHILDREN

70 East 10th Street
New York, N. Y.

MR. and MRS.
SAMUEL H. GOLDBERG

1199 Ocean Avenue

ATTORNEY GENERAL and MRS.
NATHANIEL L. GOLDSTEIN
and FAMILY

A Happy New Year

MR. DAVID GOODSTEIN
and FAMILY

MR. and MRS.
CHARLES GOODY
268 Montgomery Street

MR. and MRS.
HENRY H. GROSS
430 Shore Road
Long Beach, N. Y.

MR. and MRS.
JACOB HOFFMAN
and FAMILY
706 Eastern Parkway

MR. and MRS.
NATHAN HUTT
640 Montgomery Street

MR. and MRS.
ASCHER KATZ
941 Washington Avenue

לשנה טובה תכתבו

KOTIMSKY & TUCHMAN
CATERERS OF DISTINCTION

MR. and MRS.
MAURICE KOZINN
Paul Kozinn
DR. and MRS.
Harold A. Kozinn
and daughter Beth Eileen

MR. and MRS.
JULIUS LEVISON
737 Park Avenue, N. Y.

MR. and MRS.
PHILIP A. LEVIN
and FAMILY
60 Plaza Street

MR. NAT MARK
1334 Eastern Parkway

DR. and MRS.
BERNARD MATTIKOW
10 Plaza Street

A Happy New Year

MR. and MRS.
ROBERT MORSE
9 Prospect Park West

MR. and MRS.
SAMUEL L. POMERANTZ
and FAMILY
110-20 71st Road
Forest Hills, L. I.

MR. and MRS.
BARNEY ROGOVIN
and FAMILY
135 Eastern Parkway

MRS. NATHAN SALWEN

39 Windsor Road

Great Neck, L. I.

MR. and MRS.

DAVID H. SCHATZOW

and LIBBY ANN

DR. and MRS.

MILTON SCHIFF

and FAMILY

1303 Carroll Street

לשנה טובה תכתבו

MRS.

SAMUEL SEIDERMAN AND FAMILY

706 Eastern Parkway

MR. and MRS.

BENJAMIN SILVERSTEIN

8 Loretta Drive

Syosset, L. I.

MRS. ANNA SPIEGEL

901 Washington Avenue

MR. EMANUEL SPIEGEL

44 Prospect Park West

MR. and MRS.

JACK STERMAN

and FAMILY

MR. ARTHUR J. VIDERS

401 Schenectady Avenue

A Happy New Year

MR. and MRS.

HARRY WELTZ

430 Shore Road

Long Beach, N. Y.

MR. and MRS.

FRANK WOLK

and FAMILY

370 Ocean Parkway

MR. SAMUEL ZIRN

135 Eastern Parkway

MR. and MRS.

HERMAN GOLDSMITH

11 Fifth Avenue

New York, N. Y.

MR. and MRS.

ELMER RIFFMAN

2056 East 13th Street

MR. and MRS.

BERNARD HURWITZ

20 Plaza Street

DR. and MRS.

JOSEPH PINCUS

881 Washington Avenue

לשנה טובת כתבו

MR. and MRS.

**HERMAN SOLOWAY
and ROBIN**

162-01 Powells Cove Blvd.

Beechhurst, N. Y.

RESERVE

THURSDAY EVENING

OCTOBER 22, 1964

for our

ANNUAL MEETING

* Election of Officers

* Annual Report by our President,
Mr. Emanuel Cohen

* Refreshments and Entertainment

* Social Hour

MR. and MRS.

**MAX ZANKEL
and FAMILY**

240 Central Avenue

Lawrence, L. I.

RABBI and MRS.

ISRAEL H. LEVINTHAL

and FAMILY

RABBI and MRS.

MORDECAI H. LEWITTES

and CHILDREN

RABBI and MRS.

BENJAMIN KREITMAN

and DAUGHTERS

CANTOR and MRS.

WILLIAM SAULER

and DAUGHTERS

A Happy New Year

MR. and MRS.

DAVID M. GOLD

and ELIAS LEO

MR. and MRS.

AARON KRUMBEIN

and FAMILY

REV. WOLF KAUFMANN

and FAMILY

The Parent-Teachers' Association

Hebrew Schools

of the

BROOKLYN JEWISH CENTER

•
The Office, School Faculties,
Maintenance, Gym and Bath Staff

of the

BROOKLYN JEWISH CENTER

THE
SISTERHOOD
of the
BROOKLYN JEWISH CENTER

- THE MEN'S CLUB
of the
BROOKLYN JEWISH CENTER
- THE GOLDEN AGE CLUB
of the
BROOKLYN JEWISH CENTER

THE JUNIOR AND
CHILDREN'S CONGREGATIONS
of the
BROOKLYN JEWISH CENTER

- THE YOUTH GROUPS
of the
BROOKLYN JEWISH CENTER
- THE ADULT LEAGUE
of the
BROOKLYN JEWISH CENTER

לשנה טيبة תכתבו

DR. and MRS.
JULES B. AARON
and Children Roy, Stephen, Carol
154 Beach 142nd Street
Neponsit, L. I.

MRS. JOSEPH I. AARON
985 Park Place

MR. and MRS.
SIMON ABRAHAM
and FAMILY
34 Plaza Street

DR. and MRS.
LOUIS A. BERK
54 East 8th Street
New York, N. Y.

MRS.
ABRAHAM A. BERNHARDT
and SONS
750 Eastern Parkway

MR. and MRS.
HARRY BLICKSTEIN
1270 East 19th Street

MRS. MAX BLUMBERG

and FAMILY

135 Eastern Parkway

MRS. ISABELLE K. BOSS

698 Eastern Parkway

MR. and MRS.

PHILLIP BRENNER

135 Eastern Parkway

MR. and MRS.

LEONARD BRUNNER

and David

892 Eastern Parkway

MR. and MRS.

SAMUEL N. CAPLOW

1604 Carroll Street

MR. and MRS.

MAX I. COHEN

A Happy New Year

DR. and MRS.

JULIUS M. DAN

1362 President Street

RABBI and MRS.
JACOB S. DONER

1740 Ocean Avenue

MR. and MRS.
ABE FELDMAN
JERELYNN and ROBERT
135 Eastern Parkway

MR. and MRS.

SAMUEL FELDMAN

1643 President Street

MRS. JOSEPH FELDT
and FAMILY

1111 Ocean Avenue

MR. and MRS.

DAVID FINKELSTEIN

263 East 49th Street

DR. REUBEN FINKELSTEIN

41 Eastern Parkway

MRS.

JACOB A. FORTUNOFF

and CHILDREN

2 Fifth Avenue

New York City

MR. and MRS.

MAX FORTUNOFF

and FAMILY

501 Alabama Avenue

MR. and MRS.

NATHANIEL FRIEDBERG

751 St. Marks Avenue

MR. and MRS.

ALEX FRUCHTHANDLER

364 Crown Street

MR. and MRS.

MAX GOLDBERG

and FAMILY

97-40 62nd Drive

Rego Park, N. Y.

לשנה טيبة תכתבו

MR. and MRS.

AARON GOLDEN

and Neil

734 Crown Street

MR. and MRS.

EDWARD GOLDSMITH

and FAMILY

616 East 18th Street

MR. and MRS.

HARRY GOLDSTEIN

and FAMILY

814 Montgomery Street

DORA AND MURRY GREENBERG

2264 East 29th Street

MRS. SAMUEL GUMEINER

481 Brooklyn Avenue

MRS. ISRAEL HALPERIN

and FAMILY

225 Eastern Parkway

DR. and MRS.
JACOB HALPERIN
520 East 21st Street

MR. and MRS.
ABRAHAM SATRAN
and FAMILY
377 Montgomery Street

MR. and MRS.
NATHAN HALPERIN
and FAMILY
40 West 77th Street
New York City

MRS. FRANK J. HIRSCHHORN
175 Eastern Parkway
J. L. and ROSE HOROWITZ
25 Eastern Parkway

MR. and MRS.
WILLIAM HOROWITZ
40 East 51st Street

A Happy New Year

MR. and MRS.
WILLIAM ISER
8702 Avenue A

DR. and MRS.
HARRY E. JERROLD
1275 Carroll Street

MR. S. KAMENETZKY
and FAMILY
650 Ocean Avenue

MR. and MRS.
BENJAMIN KATZ
and FAMILY
1399 Carroll Street

MR. and MRS.
JULES KATZ
and SELMA
742 Montgomery Street

MRS. SAMUEL KATZ
and FAMILY
120 Morris Avenue
Rockville Center, L. I.

DR. and MRS.
ADOLPH M. KELLERMAN
1271 President Street

DR. and MRS.
DAVID KERSHNER
1406 Albemarle Road

MRS.
MORTON KLINGHOFFER
CHILDREN and GRANDCHILDREN
3215 Avenue H

MR. and MRS.
ALEXANDER KOPP
569 Montgomery Street

DR. and MRS.
BERNARD LANTER
416 Golf Court
No. Woodmere, N. Y.

MR. and MRS.
JOSEPH LAZAROWITZ
388 Crown Street

לשנה טيبة תכתבו

DR. and MRS.
SAMUEL M. LEVENSON
20 Plaza Street

DR. and MRS.
DAVID LEVINE
1276 Union Street

MR. and MRS.
ARCHIE LEVINSON
1533 Carroll Street

MR. and MRS.
PHILIP L. LIPSHUTZ
225 Sterling Place

MRS. ISADOR LOWENFELD
and FAMILY
135 Eastern Parkway

MR. and MRS.
BENJAMIN MARKOWE
and FAMILY
34 Plaza Street

MR. and MRS.
MONROE MARKOWITZ
and CHILDREN
135 Eastern Parkway

MR. and MRS.
BENJAMIN MARTZ
and FAMILY

MRS. MORRIS MILLER
706 Eastern Parkway

DR. and MRS.
MORRIS MORGANSTERN
576 Eastern Parkway

MR. and MRS.
KALMAN I. OSTOW
CHILDREN and GRANDCHILDREN

MR. and MRS.
BARNEY OSTROW
51 Lefferts Avenue

A Happy New Year

DR. and MRS.
LEONARD POSNER
20 Plaza Street

MRS. ELIAS N. RABINOWITZ
CHILDREN and GRANDCHILDREN

MR. and MRS.
FRANK RAUCH
131 Beach 138th Street
Belle Harbor, L. I.

MRS. IRVING L. ROSOF
515 East 53rd Street

MR. and MRS.
BEN ROUS
907 Fifth Avenue, N. Y.

MR. and MRS.
IRVIN I. RUBIN
and CHILDREN
944 East 24th Street

MRS. FRANK SCHAEFFER
AND FAMILY

20 Plaza Street

MR. and MRS.
IKE D. SPIEGEL
901 Washington Avenue

MRS. HENRY A. SPITZ
and Daughter Helene J.
135 Eastern Parkway

THE HYMAN SPITZ FAMILY

MICHAEL and CHARLOTTE SPRINGER

925 Prospect Place

MR. JACK STANG
60 East 17th Street

לשנה טيبة תכתבו

MRS. TILLIE WINDWER
1 Plaza Street

MR. and MRS.
MAURICE YAFFE
and FAMILY
135 Eastern Parkway

MR. and MRS.
MAX WOLFE
70 East 10th Street
New York, N. Y.

Mr. and Mrs. HAROLD BECHER
932 Carroll Street

Dr. and Mrs. HAROLD BERLOWITZ
1446 President Street

Mrs. HENRY BREIER
75 Knightsbridge Road
Great Neck, L. I.

Mr. and Mrs. WILLIAM BRIEF
AND CHILDREN
1091 Fordham Lane, Woodmere, L. I.

Mr. and Mrs. LOUIS DAUM
AND FAMILY
32 East Beech Street
Long Beach, N. Y.

Mr. and Mrs. IRVING EDELSON
621 Crown Street

HARRY and RUTH ELLENPORT
781 Eastern Parkway

Mr. and Mrs. M. ROBERT EPSTEIN
706 Eastern Parkway

Mr. and Mrs. ISIDOR FEIT
97 Brooklyn Avenue

Mr. and Mrs. CHARLES FINE
919 Park Place

Mr. and Mrs. SAMUEL GARTENBERG
415 East 17th Street

Mr. and Mrs. I. JOSEPH GEDULD
AND CHILDREN
MELVYN and ROCHELLE
1434 East 8th Street

Mr. AARON GOTTLIEB
486 Brooklyn Avenue

Mr. and Mrs. ISIDOR GRAY
AND FAMILY
1004 Lenox Road

Mrs. AIDA GREENBERG
706 Eastern Parkway

Mr. HAROLD KALB
320 Cortelyou Road

Mr. and Mrs. BENJAMIN KAPLAN
517 Greene Place
No. Woodmere, N. Y.

A Happy New Year

Mr. and Mrs. LEO KAUFMANN
AND FAMILY
192-05A—173rd Avenue
Fresh Meadows, L. I.

Mr. and Mrs. ALFRED LEVINGSON
135 Eastern Parkway

Mrs. MARGARET LEVY
AND FAMILY
11 Ludlam Place

Mr. and Mrs. MAX LOVETT
380 East 18th Street

Mr. AKIBA MARGOLIN
Children, Grandchildren and
Great-Grandchildren
34 Plaza Street

Mrs. MOLLIE B. MARKOFF
AND FAMILY
1481 President Street

Mr. and Mrs. ABRAHAM MELTZER
1336 Carroll Street

Mr. and Mrs. BENJAMIN MOSKOWITZ
AND FAMILY
92-30 56th Ave., Rego Park, N. Y.

Mrs. LOUIS S. NELSON
AND FAMILY
34 Plaza Street

Mr. and Mrs. HERMAN J. PASHENZ
1284 President Street

Mr. and Mrs. I. JEROME RIKER
320 East 72nd Street
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THE ESCAPE TO LIFE

continued from page 4

Again, there loomed on the horizon the frightful possibilities of a great struggle. Jacob was now to come face to face with his twin brother, Esau, from whose wrath he had fled so many years ago. Esau, the war-lord, would surely bar his entry into the land. Again, Jacob devised tactics that were in keeping with the peaceful bent of his character. He decided not to fight but to placate his brother and appease his anger. Jacob sent ahead to Esau a magnificent gift of tribute. The earth even shook from the weight of this tribute. When he finally came into the presence of Esau, he flattered him in a most servile manner, saying, "Adoni Esau, Adoni Esau—my master Esau." Some of the Sages even expressed disappointment in Jacob's exaggerated servility. On the other hand, they suggested this episode as the text for a diplomat, or for one who has to approach a mighty governor or king. Such were the ways of Jacob, described as, "Ish tam yoshev ohelim, the peaceful man who dwelt in the tents."

Yet in the life of this mild mannered peaceful man we find a strange and striking contradiction. His life was filled from beginning to end with fighting, wrestling and strife. Even in his mother's womb we read, "Vayisrotzu habonim bekirbo—and the children struggled in her womb." Jacob did battle with Esau in his mother's womb for primacy. Even at the moment of birth he was found gripping the heel of his twin brother, Esau. In his early years Jacob succeeded in following out the bent of his character, in avoiding conflict. But then there approached the major crisis of his life, his return to his homeland and the impending confrontation with his brother, Esau, who had been plotting revenge against him these many years. We saw before how Jacob planned and carried out a strategy of appeasement. He so ingratiated himself with Esau that Esau offered him an escort on his return to his home. But he really couldn't avoid the fight. "Vayeovek ish emo—and a man wrestled with him until the break of dawn." Imagine what a fierce struggle this was with a mysterious, superhuman power throughout the lengthy night! The Sages identify this mys-

terious stranger as "saro shel Esau—the demon or divine genius of Esau." Jacob was able to avoid a fight with Esau in the flesh, but with the Esau in spirit, the Esau who came to represent the dark forces in human history, he was forced to do battle until the dawn broke. The new name the mysterious stranger gave Jacob, Yisroel—Israel, is a name signifying a bold warrior, for "sarita" is the root meaning of the name, "You have striven, saritha, with beings divine and human." Strange, isn't it, that Jacob, peaceful of nature is compelled to become Yisroel, the bold warrior who does battle with the demon of Esau.

These contradictions in the life of Jacob became for the Sages a text in the Jewish philosophy of activism. Paraphrasing their comment on the life of Jacob, the Sages said that it is altogether natural and fitting that the righteous seek to dwell in peace and withdraw from conflict. Thereupon the Holy One Blessed is He calls to account the righteous saying: "Peace for all eternity is reserved for you in the world to come, but in this world you surely cannot withdraw from the fight and live in 'shalvah—tranquility!'" This world is filled to the brim with the demons of Esau. Who then will wrestle with them and their attendant problems if not the righteous of heart and mind? Jacob, if he is true to himself, must be in this world, Yisroel, the bold warrior who doesn't flinch from engaging in battle against oppression, corruption and injustice.

Striking is the comment of the Rashbam, the grandson of Rashi, on the end of Jacob's strife with the mysterious stranger. "Why is it" the commentator asks rhetorically, "that Jacob's hip was wrenched and he limped? Because God had assured him of His support, nevertheless, Jacob kept running away from the battle." Henceforth Jacob will have to stand his ground and fight whoever challenges him.

There are many voices today within the Jewish community who out of fear, disappointment or plain ordinary prudence counsel exclusive concentration on our own affairs. Certainly the Jewish community of America is faced with a host of problems of our own, among them being education for national

survival, and making our religious tradition relevant. What is counseled is that we return to our own "tents" and attend to our own salvation. This is exactly what the Sages said was impossible for Jacob if he was to be true to himself and to his mission in life. Jacob has to step out of his tent and be Israel. Piety, justice and faith cannot be practised behind doors that are shut tight against the outside.

There were movements of concerned men and women immediately preceding and then during the Roman hegemony over Judea, who sought to separate themselves from the cities that had become filled with corruption, violence and licentiousness. They either went off to isolated banks of rivers or to hidden caves, there to practice a monastic type of piety. Surely, they believed, that in this separation from the life of the community they would be able to preserve their integrity and achieve the salvation of their souls. These were the Essenes and probably some of the sects whose conduct and beliefs are reflected in the Dead Sea Scrolls. They disengaged themselves from life and fled from the demons of Esau. Their ways could not be accepted as the ways of the normative Jew, who seeks to live up to his name, Israel. They soon disappeared from the mainstream of Jewish life. It is only by the accident of an historian's find or an archeologist's dig that their memory has been resurrected.

Our entire Rabbinic tradition is the translation into law, code and ethic of how Jacob is to become Israel. The Halachah—the Rabbinic law, speaks in greatest part of the Jew's involvement in the life of the community, the world of business, in his relationship to his neighbor and to the members of his own family. If to be just a "yoshev ohelim—a dweller in the tents" then the greater part of the Halachah would be superfluous.

Nothing human is alien to Jacob when he becomes Israel. We need take this lesson to our hearts and minds when we are tempted by the twists and heartbreaks of life to take refuge behind closed doors. Israel's destiny and privilege is to do battle with the demons of Esau until the dawn breaks.

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THE EIGHT DEGREES OF GIVING: By MAIMONIDES

There are Eight Degrees or Steps in the Duty of Giving

The *first* and lowest degree is to give, but with reluctance or regret. This is the gift of the hand, but not of the heart.

The *second* is, to give cheerfully, but not proportionately to the distress of the sufferer.

The *third* is, to give cheerfully, and proportionately, but not until solicited.

The *fourth* is, to give cheerfully, proportionately, and even unsolicited, but to put it in the poor man's hand, thereby exciting in him the painful emotion of shame.

The *fifth* is, to give charity in such a way that the distressed may receive the bounty, and know their benefactor, without their being known to him. Such was the conduct of some of our ancestors, who used to tie up money in the corners of their cloaks, so that the poor might take it unperceived.

The *sixth*, which rises still higher, is to know the objects of our bounty but remain unknown to them. Such was the conduct of those of our ancestors who used to convey their charitable gifts into poor people's dwellings, taking care that their own persons and names should remain unknown.

The *seventh* is still more meritorious, namely, to bestow charity in such a way that the benefactor may not know the relieved persons, nor they the names of their benefactors, as was done by our charitable forefathers during the existence of the temple. For there was in that holy building a place called the Chamber of the Silent, wherein the good deposited secretly whatever their generous hearts suggested, and from which the poor were maintained with equal secrecy.

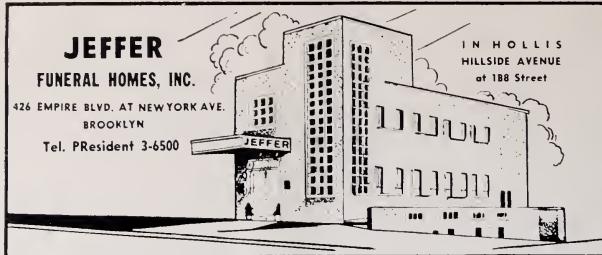
Lastly, the *eighth*, and the most meritorious of all, is to anticipate charity by preventing poverty; namely, to assist the reduced fellow man, either by a considerable gift, or a sum of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding out his hand for charity * * * This is the highest step and the summit of charity's golden ladder.

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